Ikani Literature Review and Rationale

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Literature Review and Rationale

The intention of my project is to increase the engagement and interaction among my elementary Alutiiq distance students. I have lived and worked as a Special Education teacher in Old Harbor, on Kodiak Island, for the past thirteen years. I have taught elementary students (Kindergarten through fifth grade) from around the island introductory Alutiiq language lessons over the past three years. For many years, I have been teaching the local elementary students Alutiiq language lessons face-to-face, and one of those years I taught an on-site, combined Middle and High School Alutiiq language class. When working with on-site students, I am able to comfortably organize activities, such as games and tasks, which motivate the students to interact with each other using the target language. When I reflected upon my distance Alutiiq teaching methods, I found that I was utilizing teacher-centered instructional methods. I would present the students with vocabulary and phrases and ask them to repeat it back to me, but I rarely gave them opportunities to create their own meaning and understanding of the language or to interact using the language. I felt I needed to amend my practices to a more student-centered pedagogy that would allow the students to create their own, deeper meaning of the language. In order to accomplish these goals, I grounded my practice in Multiliteracies, Funds of Kowledge, Output Hypothesis, and Task-Based Language Learning.

Multiliteracies

In my efforts to engage my distance language students, I found myself turning to the concept of Multiliteracies. A practice of Multiliteracies enables students to utilize their interests and strengths and to express themselves in ways that are meaningful to them. It values a

student's unique perspective he brings with him to the classroom. Cope and Kalantzis (2009) present the benefits of a pedagogy of Multiliteracies:

> A pedagogy of Multiliteracies allows alternative starting points for learning. It allows for alternative forms of engagement… It allows for divergent learning orientations… It allows for different modalities in meaning making, embracing alternative expressive potentials for different learners and promoting synesthesia as a learning strategy. (p. 184).

The concept of Multiliteracies was developed when a group of ten academics, known as the New London Group, came together in 1996 to discuss the need for changes in literacy pedagogy due to globalization, changes in technology and increased social diversity. In referring to old schooling practices, Cope and Kalantzis (2009) state, "Teaching is a process of transmission. Cultural stability and uniformity are the results" (p. 17). In rejecting those ideas, they argue that the role of education has to shift and instead of ignoring or extricating that which makes students different- their "*subjectivities*- interests, commitments, purposes"- educators must now recruit these differences as learning resources (New London Group, 1996, p. 72). Weedon (1996) explains subjectivity as, "the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation to the world" (p. 32).

The "multi" in *Multiliteracies* refers to two major aspects of language use- *multilingual* (discourse differences within a language or social languages) and *multimodal* (linguistic, visual, audio, gestural, and special modes of meaning integrated into media and cultural practices) (pp. 165-166). Multilingual, the first aspect of Multiliteracies, includes distinct languages such as Alutiiq and English, as well as variations within a language such as Koniag Alutiiq (Alutiiq dialect found on Kodiak Island and parts of the Alaska Peninsula) and Cugach Alutiiq (Alutiiq

dialect found on the Kenai Peninsula and Prince William Sound). On Kodiak Island, there are two variations of the language that are not distinct enough to label them dialects, so are referred to as *styles*: the southern style and the northern style. One difference in the two styles is the pronunciation of the letter s: the southern Alutiiq style pronounces the letter with the /s/ sounds similar to English, while the northern style pronounces it as /sh/ as in *shoe*. One way that the Alutiiq language learning communities on the island, including my classroom, handles the two styles is making it known that there are two styles and presenting both forms or pronunciations of a word when variations exist. Learners are then allowed choose whatever style they prefer to follow. For example, in the southern Alutiiq style, the word for dog is *piugta*, while in the northern style, the word is *aikuq*.

Multimodal, the second aspect of Multiliteracies, highlights the benefits of incorporating multiple modes of communication into education. The lessons and activities accessible in this project are multimodal. Vocabulary introduction and review lessons incorporate visual (pictures), special (maps), gestural (gestures and body movements), as well as linguistic modes of communicating. When displaying the family power point utilized during the family unit, the photographs of me and my family members are accompanied with gestures (hand movement to the chest to represent first-person possession) and spoken language.

Within the Multiliteracies framework is the idea of Designs of meaning (New London Group 1996). All meaning making begins with Available Design, found or findable resources for meaning (Cope & Kalantzis 2009). I look at the idea of Available Design as multilingual or multimodal input- it can be something one has heard, read, or seen. Once one has been exposed to this input, he begins the process of Designing. Designing is the act of meaning making which includes, "any work performed on or with the Available Design in representing the world, or

other's representations of it, to oneself or others" (Cope & Kalantzis, 2009, p. 176). The

Designing stage involves a person taking in the input (Available Design) and applying his or her

own knowledge processes: experiencing, conceptualizing, analyzing, and applying (Cope &

Kalantzis, 2009, p. 181). The designer brings her own experiences, insights, and perspectives to

play in doing "work on or with" the Available Design. Through this process, new meaning is

made in the form of the Redesigned. Cope and Kalantzis (2009) describe the idea of the

Redesigned: "The world transformed, in the form of new Available Designs, or the meaning

designer who, through the very act of Designing, has transformed themselves (learning)" (p. 13).

Through the process of Designing, a person has accomplished learning and has created a new

Available Design for others to access and to repeat the Designing process. The learner has also

transformed himself or herself through the process of learning, "Learning is the process of self-

re-creation" (Cope & Kalantzis, 2009, p.17). When learning takes place, the learner has

"transformed," they are no longer the same person they were prior to their rebuilding. The New

London Group (1996) illustrates this cycle:

> And it [a pedagogy of Multiliteracies] reflects a rebalancing of agency in the recognition
>
> of 'design' and inherent learning potentials in the representational process: every
>
> meaning draws on resources of the already designed world of representation; each
>
> meaning maker designs the world afresh in a way which is uniquely transformative of
>
> found meanings; and then leaves a representational trace to be found by others
>
> transformed once again. (p. 184).

The Designs Process is carried out within my elementary Alutiiq language class. As the

teacher, I present the students with Available Designs (such as spoken language, written

language, video and audio clips, as well as gestures and movements) and help students to

connect what is presented with Available Designs they come to the classroom with, guiding them to make connections with what is being presented. I also utilize multimodal resources in order to convey meaning through different mediums and not just in spoken word. An example of multimodal Available Designs present in my project is the Ilanka power point I use to introduce family vocabulary terms to my students. The power point contains photos (visual) of my family members and myself, as well as some written text. The use of the power point is always accompanied by spoken language (linguistic) and often gestures (hand to the chest to indicate "my") about what is pictured on each slide. As the students access their Available Designs, they begin to Design or make meaning for themselves, which is influenced by their own personal knowledge on the subject. I don't translate the terms or phrases into English for my students. They often begin to make hypotheses about what is being said. Some language is easier to figure out than others, for example, the students often understand "Maamaqa" (my mother) a lot easier than "Alqaqa" (my older sister). After a time of practicing and Designing, the students enter the Redesign stage of the cycle and create a digital story introducing themselves and their families. This is their own representation of the meaning they have made and their products, the digital stories, are then shared and become Available Designs for other Alutiiq language learners. By the time the students produce their digital stories, they have practiced many times and received feedback to be sure that the meaning they have constructed is correct. My project is also multilingual in that we use both the southern and northern Alutiiq styles. In the family unit, there is a southern word for "my younger sibling"- *uyuwaqa* as well as a northern word- *wiiwaqa*. I introduce both words during the unit and use both interchangeably during our language practice. When the students Design meaning, and then Redesign by creating their digital stories, they make individual choices about which style to use. In order to make their own meaning during

the Design phase of the cycle, students must be able to draw from a multitude of Available

Designs. An important source of Available Designs is a student's own experiences inside and

outside the classroom.

Funds of Knowledge

Most students in my elementary Alutiiq Language classes come from Alutiiq villages

around the island- with the exception of those students from a rural community on the road-

system (a community connected by road to Kodiak, as opposed to the villages only accessed by

air or water). A strategy that has been successful in engaging my students in our distance-

delivery Alutiiq language class is drawing on the students' Funds of Knowledge. Moll, Amanti,

Neff, and Gonzales (1992) define Funds of Knowledge as, "historically accumulated and

culturally developed bodies of knowledge and skills essential for household or individual

functioning and well-being" (p. 133). Baker (2011) sees Funds of Knowledge as a, "cooperative

systems model where parents see the home, school, and community as interrelated, cooperative,

and functioning as a whole" (p. 332).

The conception of Funds of Knowledge can be linked to the Multiliteracies framework.

Learners create knowledge, or construct meaning (Design), by interacting with their Available

Designs. The most important Available Designs for the students- their prior knowledge and life

experiences- can be referred to as Funds of Knowledge.

By making an effort to get to know the interests, commitments, and strengths of my

students, I can better develop lessons that will engage their interests and support their

development as learners. To elicit this information, I engaged the students in personal goal

setting and self-reflection exercises. The information gathered was used to help guide my lesson

planning and individualize and differentiate as much as possible. In the planning of projects, I

empowered my students to take charge of their learning by specifying guidelines for content, but allowing the students' agency in choosing which modality they wish to use to express themselves. The students were asked to create a group podcast reading an Alutiiq story about the seasons and the weather called "Cestun Lla Et'a?" They also develop digital stories using the traditional Alutiiq introduction to present information about themselves and their families. I provided guidelines about what was expected in the content, but gave the students opportunities to choose how to complete their projects.

        Teachers can utilize the Funds of Knowledge of their community by identifying skills, knowledge, expertise, and interests that their students' households possess and that can be used for the benefit of all the students in the classroom (p. 333). Baker (2011) explains that Funds of Knowledge are not just in the home, but in the community as well and concerns how such knowledge is constructed, revised, maintained, and shared (p. 333). According to Moll et al. (1992), families within a community develop social networks that interconnect them with their social environments and these relationships facilitate the development and exchange of resources, including knowledge, skill, and labor that involve many people from outside the homes. The terms the authors use for these networks are "thick" and "multi-stranded"- meaning there are multiple relationships with the same person or various persons from whom the child learns multiple things. In these situations, the person imparting knowledge knows the student as a whole person. Moll et al. describe the typical teacher-student relationship of a classroom as "thin" and "single-stranded" where the teacher knows the student only from their performance within the limited classroom setting. They explain that within the house, families reach out to resources when necessary, but teachers rarely reach out and use Funds of Knowledge resources. The authors describe the concept of reciprocity that involves human social interdependence and

mutual trust that facilitate the development of long-term relationships. They explain that with each exchange with relatives, friends, and neighbors, a context in which learning can occur is formed.

Living in a small community like Old Harbor, with roughly 230 residents and a K-12 school, the relationships between teachers and students become thick and multi-stranded. Over my thirteen years of teaching as a Special Education teacher in Old Harbor, I mainly worked with the same students from year to year. I also worked with other teachers and visited their classrooms, getting to know all of the students in the school. In small, rural communities like Old Harbor, the teachers become community members and neighbors and that relationship of reciprocity is able to form.

When you have these thick, and multi-stranded relationships with the students in your classroom, you are better able to tap into your student' interests and Funds of Knowledge and differentiate instruction for the students. This is true, both because a deeper relationship of trust already exists, and because the teacher is more aware of students' interests and Funds of Knowledge. When working on the family unit with my face-to-face students in Old Harbor, I was able to use the knowledge about the students' families to help them make connections with the Alutiiq language. If a student was struggling with the term *alqaqa* (my older sister), I could help them out by modeling for them "alqaqa Susie" (my older sister is Susie). I have been providing Alutiiq language lessons via distance delivery to other villages for three years. For the first two years, I met with students, over the VTC, once a week for 30 to 45 minutes. This year, we met twice a week for 45 minutes which allowed the students more time to practice the language, and me more time to get to know the students better. I have not yet made the same "thick" connections with the students that I have made in Old Harbor, but as we work together

over the years, the relationships are forming and the presentations about the students' families

and personal goal-setting unit helped me to learn more about my distance students.

Knowledge and learning does not only occur in schools. It is important for our students to

understand that any knowledge held by our communities that help our communities to survive

and thrive is worth knowing. It is tied to the idea of place-based education, learning required

content, such as language arts, mathematics, and science, through the study of the local cultures,

landscapes, and experiences. Most of what we need to know to be successful and survive in our

communities of Kodiak Island can be learned from our island and the people found there.

Many of my students have family members or know community members that speak

Alutiiq. Numerous students come to the class with knowledge of the Alutiiq culture and some

experience with the language. Many villages have, or have had, Alutiiq dance groups and many

students have sung Alutiiq dance songs. Other students have attended summer camps at Dig

Afognak and have had exposure to the Alutiiq alphabet and animal words. My family unit draws

upon the traditions of the Alutiiq community. Personal introductions are steeped in tradition for

Native Alaskan people. Within the introduction, you pay homage to your ancestors by

communicating who your parents and grandparents are or were and where they came from. Who

you come from is an important part of your identity. During the family unit, students draw upon

their experiences at home and bring that knowledge to share when introducing themselves in the

traditional way, by speaking about who they are, where they were born, who their parents and

grandparents are and where they come from.

From Input to Output

In order to promote engagement and interaction in my distance delivery classes, I felt it

was important to implement activities that encouraged my students to use the language. It was

important to me that they not only received comprehensible input, but that they worked to produce output in the Alutiiq language. Through recognizing the gaps in their speaking abilities, the students can begin to demonstrate agency over their learning. They can make hypotheses about how the language works, and test those hypotheses with their classmates or with the teacher. Through this process, the students can build deeper understandings of the Alutiiq language and retain more of what they learn. I will now explain about comprehensible input and output and their roles in language learning. Afterwards, I will go into more detail about how output is essential to my project.

Input has long been viewed as the key component in second language learning. Much research has been presented on this topic (Krashen, 1982; Loschky, 1994; Gass & Madden, 1985). Krashen's Comprehensible Input Hypothesis emphasized the role of comprehensible input in language acquisition. Krashen (1982) states:

> The final part of the input hypothesis states that speaking fluency cannot be taught directly. Rather, it 'emerges' over time, on its own. The best way, and perhaps the only way, to teach speaking, according to this view is simply to provide comprehensible input. (p. 22).

Input is made comprehensible by augmenting spoken language with gestures, props, and other methods. It is posited that if a learner is given comprehensible input at a level just above a learner's current understanding of the target language, the learner will progress to that next level of understanding of vocabulary, grammatical forms, and pronunciation (Baker 2011). Krashen (1982) explains that a language learner progresses from i (where i represents a learner's current competence) to i+1 (the next level) when, "the acquirer understands input that contains i+1" (p. 20). Krashen posits that the learner uses context, world knowledge, and other information to help

to comprehend the meaning of language that is i+1 (p. 20). He contends that for a language to be acquired, "input must contain i+1," and that, "if communication is successful, it contains i+1" (p. 21). Dunn and Lantolf (1998) explained, "The learner's internal language processing mechanism (LAD) subconsciously acts upon and assimilates the received input" (p. 415).

Krashen's i+1 is not to be confused with Vygotsky's concept of the Zone of Proximal Development (ZPD). Vygotsky (1978) defines ZPD as, "the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (p. 86). Vygotsky's ZPD refers to the functions that are in the process of maturing, while the learner's developmental level refers to functions that have already matured (p. 86). Dunn and Lantolf (1998) explain why Krashen's i+1 and Vygotsky's ZPD are incommensurable:

> The core difference resides in how each theory conceives of language, the learner, and the learning process (learning here includes acquisition). In Krashen's model, the learner is fundamentally a loner who possesses a Language Acquisition Device (LAD) that does all the acquiring for the individual; provided, of course, that the device receives and comprehends input containing linguistic features at i+1. (p. 423).

It does not matter if the individual ever engages in communication with another person. Krashen believed that it was possible for a person to acquire a language without ever having to produce output (Dunn & Lantolf, 1998, p. 423). In contrast, the ZPD framework holds each piece of the learning setting as essential- the learner, the teacher, their historical and cultural histories, goals and motivations, as well as the resources available to them (Dunn & Lantolf, 1998, p. 415).

In my Elementary Alutiiq Language class, the students do receive comprehensible input in the form of songs, stories, presentations, and Total Physical Response (TPR) activities. I use TPR in the vocabulary phase of the family unit of this project. Asher (2001) describes TPR as "a language-body conversation," wherein one interlocutor, usually the teacher, gives students a command in the target language and the learners respond with a physical response- such as sitting, listening, catching- depending upon what command they were given. This type of activity connects to Krashen's idea of comprehensible input as the language learner is able to construct meaning for the spoken language based upon the movements and gestures that are combined with the oral input and does not require linguistic interaction with an interlocutor. Comprehensible input plays a critical role in the vocabulary introduction phase of my lessons; however, the focus of this project is to encourage students' engagement and promote output production.

Krashen (1982) argues that comprehensible input is key to acquire a language, while Swain contends that the purpose of language is communication. Swain (2000) proclaims that in addition to input, output is also essential for learners to learn the target language. Output, according to Swain, is the meaningful production of language and refers to attaching meaning to both oral and written language (p.99). As per Swain's Output Hypothesis, when obliged to produce output, learners notice what they can and cannot do in the target language. Learners can make hypotheses about how the language works and test these hypotheses with an interlocutor or in writing. She contends that output pushes learners to process language more deeply than input does: "When producing output, learners can 'stretch' their interlanguage, or dynamic linguistic system developed by a second language learner, to accomplish their communicative goal" (p. 99). Swain (2000) asserts that a learner's production of output serves three functions:

First, when students produce output for communication, they notice when they do not

have the language to convey the meaning they wish to impart, which pushes them to learn

the language they are missing. Second, students test theories that they have made about

how the language works through trial and error and in response to feedback. Third, output

has a metalinguistic function as students can use the language to reflect on their use of the

language and how it works. (p. 100).

Long and Porter (1985) found that second language learners take a more active role in

their language acquisition when they negotiate for meaning. According to the Interaction

Hypothesis, negotiating for meaning happens when one interlocutor either makes their

incomprehension known or perceives the incomprehension of their partner interlocutor (Long &

Porter 1985). It is through this negotiation that interlocutors realize their gaps in linguistic

knowledge and modify their output leading to comprehensible input.

Swain (2000) felt that by examining learners' collaborative dialogue- discourse centered

on a particular issue, task, or problem- one could study the negotiation for meaning and identify

the learning happening by the interlocutors. The idea is that in collaborative dialogue, language

is both a mediating tool (the act of discussing) and the artifact of the discussion (what was said)

that can then be examined and reflected upon. Swain felt that this important learning did not

occur only when one interlocutor does not understand another, but also takes place when faced

with a linguistic problem that one is motivated to solve. During a recent language meeting the

term *caqiqanka* was used when talking about moving belongings. When I displayed confusion

with the term, my interlocutors and I analyzed the components of the artifact of our discussion:

caqiq- what? things and *–anka-* my (plural). I was able to understand the term to mean my

things.

Literacy, defined as the ability to read and write, as opposed to the concept of Multiliteracies, has long been associated with language learning. Often in language courses, students are expected to read lists and texts and fill out worksheets in the target language. This approach is not suited to teaching and learning the Alutiiq language. Traditionally, Alutiiq- as with many other Native languages- was an oral language. Although we now have an orthography and learners are becoming literate in the language, the emphasis of our Alutiiq revitalization efforts is on communicative skills. Many of the rural students that I work with in my distance Altuiiq language class struggle with literacy in the English language or, because I work with students as young as kindergarteners, are pre-readers. Students who struggle with written text must draw on all Available Designs afforded to them. It is for this reason that the Multiliteracies Framework is valuable to my context, and I incorporate multimodal approaches (linguistic, visual, gestural, audio) to help students in their Designing, or meaning making.

Within the framework of Multiliteracies and my project, output is essential to the Design phase of Design Process. Particularly in the family unit, students are asked to convey information about their families. When informing about their family, the student will notice when they do not have the language to convey their meaning. They will seek help and combine the Available Designs (input from interlocutor and Funds of Knowledge, and personal introduction study sheet found in the Teacher Guide) to construct meaning. At this phase, students will test hypotheses about how the language works and receive feedback that will aid them in creating knowledge about the Alutiiq language (Designing). During the Redesign phase, students are expected to take the knowledge they have Designed and create a digital story that incorporates multiple modalities: output (spoken words), visual (photos, drawings, or video clips), and some included audio (background music).

Task-Based Language Learning

An effective strategy for promoting collaborative dialogue and opportunities for output within the classroom is assigning a "task" in which students must work together to complete.

According to Ellis (2009), task based language learning has these key precepts:

1. The primary focus should be on 'meaning.'

2. There should be some kind of 'gap' (need to convey information, to express an opinion, or to infer meaning).

3. Learners should largely have to rely on their own resources in order to complete the activity.

4. There is a clearly defined outcome other than the use of language (language serves as the means for achieving the outcome, not as an end in its own right). (p. 223).

In order for an activity to be deemed a 'task,' the focus should be on communicating information where there is a "gap" that the interlocutors must fill with information, opinions, or reasoning; the students choose the resources they must use to complete the activity and the task has a non-linguistic outcome such as completing a table, creating a script, or retelling a story. Presenting language learners with activities that meet the requirement for a 'task' put forth by Ellis can lead to collaborative dialogue concentrated on said task. These tasks provide opportunities for interlocutors to move through the functions of the Output Hypothesis. Learners are given opportunities to communicate around a common goal and to notice the gap that they have in their ability to relay the information they wish to impart or their inability to comprehend their partners' communication. The learners can also use the task as an opportunity to test their hypotheses about how to use the language with their interlocutors, receive feedback, and reflect upon their use of the language through metalanguage.

Examples of activities that meet the precepts of a 'task,' and that can foster collaborative dialogue within the classroom, include role playing or simulation exercises Role playing activities give the students opportunities to use authentic language that they would encounter in a legitimate context of the target culture. Students can practice acting as a customer and waiter at a restaurant or customer and sales person at a local store. Another task would be to assign students the mission of planning a trip and navigating public transit in an unknown city.

Two of the units in this project culminate in student-developed projects. In the Alutiiq Story unit, the students work in groups to produce a podcast of the group reading the story. At the end of the Family unit, individual students create a digital story introducing themselves and their families. These projects meet three out of the four task precepts. The focus of the activities is on meaning. There is a need for the students to convey information- in the family unit, each student is informing about themselves and their family members. The resulting podcasts or digital stories are the defined outcomes of the units. I would like to continue to develop my own Alutiiq language and teaching skills to design activities that meet all of the criteria of a "task."

Technology in Teaching and Learning

On Kodiak Island, where our rural schools are remote and primarily accessible by plane or boat, technology is a critical component in overcoming the obstacles we face due to distance. Through technology, namely our Polycom VTC units or BlueJeans, a cloud-based online video conferencing service, we are able to bridge the physical distance that our students experience and supply each interested elementary class with an Alutiiq language teacher. Our experiences on Kodiak Island reflect those of Hawaii. Mark Warchauer (1998) analyzes the use of on-line technologies in Hawaiian language revitalization. He discusses four uses of technology to thwart challenges facing the Hawaiian language: preservation of Hawaiian and access to authentic

Hawaiian; development and dissemination of new materials; connections among isolated groups of speakers; and achieving relevance (p. 141). The Native Village of Afognak has developed websites to disseminate Alutiiq teaching and learning materials to all who are interested.

In addition to our distance-delivery technologies, I also incorporated other forms of technologies in order to stimulate my students and facilitate their Redesigning. In this project, I consciously chose projects and activities to achieve the objectives laid out for my Elementary Alutiiq Language course. I then determined which technological practices would enhance the process for the students. One unit within this project is a shared reading experience with a contemporary Alutiiq story. The students practice repeated readings of the story and then record themselves in a podcast. Gill (2011) expresses that shared reading is a powerful technique for teaching reading skills and strategies:

> Enlarged texts provide opportunities for development of fluency through choral reading, as well as lessons on word identification and more. Recent technologies make this technique even easier; interactive whiteboards can project enlarged texts from computer programs or online sources and also provide opportunities for students to interact with the text. (p. 224).

Vasinda and McLeod (2011) discuss the benefits of this approach in literacy instruction:

> Readers Theater is a fun and effective technique for building reading fluency that presents literature in a dramatic form. Students often create scripts from literature texts and rehearse and perform the literature in spoken voice. It is an important tool that brings authenticity and engagement to the process of repeated readings, resulting in remarkable and measurable comprehension gains. (p. 486).

The authors explain that repeated readings of a text are a way to improve fluency and comprehension skills. By pairing Readers Theater practice with podcasting, the researchers have uncovered an authentic purpose for this technique. They advocate for selecting technology that enhances the learning environment and not to integrate technology for the sake of technology (p. 487). Vasinda and McLeod (2011) explain that podcasting, as a purely aural medium, is an ideal means to smoothly integrate technology and widen the audience for student readings. Pairing this technology with an activity like Readers Theater "introduces and extends concepts of new literacies that can be developed and learned through the use of technology" (p. 487). I hope the use of technology in my project is able to widen the audience for the students' work with the Alutiiq language. My plan is to share the student's recordings and digital stories with other Alutiiq language learners. The Redesigned, or final products, can become Available Designs for other learners on the island and around the state. It would serve to build and strengthen the community of young Alutiiq language learners.

Another assignment that I have included within my project is digital storytelling. Students create a digital story telling me about who they are and where they come from. This project is connected to a unit on family. In the future, I would like to extend this project and have the same students to create another story telling me more about themselves- their hobbies and their likes and dislikes. Sylvester and Greenidge (2009) state that:

> Creating digital stories invites students to employ old and new literacies, and through the process of creating a movie, they erect, explore, and exhibit other literacies. Creating digital stories acts as a motivator for students, thus they remain engaged throughout the project. Additionally, digital stories provide an alternative conduit of expression for those students who struggle with writing traditional text. (p. 284).

The use of technology offers opportunities for multimodalities in accessing and creating Available Designs. I use technology thought my project to introduce content and Available Designs. For example, I use the alutiiqlanguage.org website to play audio clips of speakers. I use video clips to demonstrate digital stories, activities, and songs. I create presentations such as Power Point files to introduce vocabulary using images, written, and spoken words. Students use technology in their Designing and Redesigning phases of the Design Process. Students have the opportunity to use Adobe Voice or Voice Memo on the iPads, or Vocaru.com on the computers to record their Alutiiq story podcasts. They can use Adobe Voice, Story Kit, Garage Band, iMovie, or any other number of applications available to create their digital stories.

Final Thoughts

What I have learned through the process of creating and implementing this project is that it is important for the teacher to facilitate student learning by offering Available Designs and helping students to connect to their Funds of Knowledge. To promote learning (Designing), it is important to draw on a student's strengths to help build confidence and harness those strengths to help develop strengths in other areas, other modalities to help foster a more well-rounded skill set. As I move forward, I look forward to discovering more about my students and learning how to best support their development as a learner. I hope to empower them to exhibit more agency in their learning and providing more opportunities for them to create and share Available Designs.

Throughout the implementation of this project, I witnessed the engagement of the students. They were eager to demonstrate their Alutiiq skills in reading the story or in speaking about their families. One of the on-site teachers communicated to me that having the students' learning centered around projects helped the students to spend more time on a particular topic and gain a deeper understanding of the language.

In the coming years, I plan to continue to compose lessons that integrate Multiliteracies, Funds of Knowledge, and technology use and that nurture students collaborating to produce output and complete projects. I also plan to share this project with other language teachers through making it public on the Internet and linking it to other websites such as www.alutiiqlanguage.org and www.alutiiqeducation.org. I also hope to adapt this project to other contexts. For example, I would like to explore how this project might be adapted to be used with our distance Alutiiq language courses offered at Kodiak College.

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